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N FENG FOR 1955 (Cont'd)

Tien Feng during the second half of 1955 was running a series of articles on newly built rches. Three of these were Baptist, one in Shanghai, one in Soochow and one in Hsinghua nton). One is Church of Christ in China (Canton) and one Methodist (Hsinch'ang, in nghai District). The other new churches mentioned are all of indigenous sects: two of Spirit- Work Fellowship, both in Shanghai; one of Spiritual Food Church, in Soochow; and a True is Church in Tingchi, Huaiying County.

The foundations of the Baptist Church in Shanghai, referred to above, were laid in 1947, the building was not completed until 1953. The article states that between its dedication April 1953 and the time of this article (September 1955), the church had conducted six bap- nal services, in which a total of 117 persons had been baptized. Its weekly activities in- de: women's society, men's society, Bible class, inquirer's class and prayer meeting. During summer of 1955 a series of special meetings was held, in which 125 persons signed their nes as inquirers.

Several church regional meetings are reported to have taken place during these months. For Church of Christ in China, the Tsoup'ing District in Shantung held a district meeting in May, the Kiangnan Synod met in August. This was before the realignment of synods along province s. The report states that the meeting had been delayed because the Executive Secretary of Synod, T'ang Jen-hsi, had been opposed to the Three Self Movement. He is not mentioned in. The new Executive Secretary was David Chu.

In the Episcopal Church, the Shantung Diocese held a meeting in May. The July 11 number es an illustrated account of the consecration of Ting Kuang-hsin and of the two suffragan nops for Fukien in the Shanghai Church of Our Saviour on June 19. Chao Fu-san, who was ady Executive Secretary of the North China Diocese, was ordained in September.

The South Mountain Baptist Church in Dairen reports that in the past two years it had bap- d 105 persons. A Chinkiang report gives accessions in the various churches there as follows: rch of God 14 baptisms on August 14; Methodist Church two received by baptism and six on bation; the Baptist Church reported a number of inquirers who would shortly be baptized.

The Christian Literature Society announces the publication of a new book, a book of sermons Rev. Peter Han, of Nanking Theological Seminary. It also advertises two different anti- ng Ming-tao books.

An account of a meeting of the Christian Union of the city of Sian states that it was attended representatives of 23 different organizations.

ued bi-weekly to keep mission boards and missionaries informed on Christian work in China. ormation from Chinese church magazines and other Chinese sources is passed on as objec- ely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- osed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Over- as, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

TOURING CHINA'S CHURCHES

This is the title of an article by Y. T. Wu in the January number of China Reconstructs. H begins by speaking of the tours of inspection he has made in the last two years, especially in Anhwei and Shantung provinces (See Bulletin for March 18 and September 16, 1957, where hov ever it is not stated that Y. T. Wu had anything to do with the Shantung visit). He says, "Son of the churches with which we came into contact in the rural areas of the north were simple to the point of primitiveness. Housed in the home of a believer or of the preacher himself, the place of worship often possessed no more than a few benches and a small table. On festivals, when there was a larger congregation than usual, they would meet - weather permitting - in th courtyard, sitting on the ground. The preacher, often unpaid and making his living as a farme might be barely literate, with little or no theological training. Yet the churches were managi to carry on."

He then gives several examples of successful country churches. "In the small town of Fuyang, Anhwei, we were pleased to find two Christian groups flourishing - a former China In land Mission church and one of Seventh Day Adventists. The preacher at the ex-C.I.M. churc is a practicing herbalist who devotes all his spare time to religious work. Sunday services at th church drew congregations of between 500 and 1,200 people according to the season - most of its members being farmers who had to walk several miles to worship. The Seventh Day Adven Church was smaller, with an attendance varying from one to three hundred. Here the preache was a young woman with only elementary theological training. In both churches the number o baptisms has increased year by year since the liberation."

Another example referred to is the village of Chailou in Shantung, where "the Christians visited had so distinguished themselves in work that one of them, Chao Tsun-yueh, had been elected head of the village, head of the agricultural cooperative and a 'model worker' of the entire county for three years running. This oneness with the people not only wins respect for Christians but helps the growth of the Church."

He concludes from his experience that it is not true to say that "Christians in rural district have less religious freedom than those in the big cities." If at times there are irregularities, they are no more than are to be found in other areas of life, and are almost always corrected a once when reported. Some of the difficulties are the fault of the Christians themselves. "In one town of Anhwei, when the people were doing their utmost to fight a flood, the pastor said 'This flood is a punishment sent by God for our sins; do nothing, for the end of the world is at hand.' Another pastor in the same place compelled a sick relative to stop consulting the docto and resort to prayer alone. The sick person died. Such actions by Christians naturally arouse the indignation of the people, for they make religion appear to be an anti-social force."

He then turns to the city churches and says of them, "Conditions there are normal, and the are even signs of growth....Attendance varies at different churches according to the quality of leadership. On the whole, it has gone up steadily since liberation. The Sunday School at the Bethel Church in Swatow is worth special mention. Its children's division has 23 classes, 65 teachers and over 600 children. The adult division has 80 members, with ten teachers in eight classes. In addition there are nine Bible classes for women, with 150 members, and ten classe for men, with over 100 members. Altogether over 900 men, women and children receive re- ligious instruction in this one church on a Sunday morning before service - which usually has a congregation of over 1,000."

His travels have impressed him with the comparative strength of rural churches in the sout He thinks this may be due to the fact that the area has been less fought over during the recent wars (the editor would add another probable reason, that they are older churches). "Take for example the 21 churches and their chapels in the 'Upper River' district of Chekiang Provinc These reported an increase of 813 members in the last few years, bringing the total number of believers up to 4,000."

He next takes up the Three Self Movement, explains what it is and why it was necessary, and stresses the new-found sense of independence within the Christian churches. He then mak a significant statement about relations with Christians abroad.

"Our stress on independence does not imply that the Three Self Movement is in any way ti-foreign, or that the Chinese Christians want to cut themselves off from their co-religionists other countries. No group of Christians could do this without losing something spiritually ry precious, which can only be gained from a world-wide Christian brotherhood.

"It must be said, however, that the relations between Christians of different countries with ferent political systems and ideologies cannot but be hampered by the fact that leading inter- tional Christian organizations seem to identify themselves with the interests of one group of nations against other groups. In these circumstances it is naturally difficult for such organizations to ve as centers of a world-wide fellowship in which Christians can be united in a common search er the will of God and a common effort to follow their Lord Jesus Christ. It is hoped that the ne will come when Christians from all countries - whatever their social and political systems - n meet together in love, understanding and mutual forbearance. Chinese Christians believe at fellowship between Christians can make a great contribution to world peace."

Finally he asks about the future of Christianity in China. What influence will the prevailing ess on Marxist materialism have on the church? He answers: "Let the Christian faith prove elf. If it is such a fragile thing that it cannot stand up in a critical philosophical environ- ent, its death should be a matter of regret to nobody. But if it is the staunch, virile, life- ving faith that every devout Christian believes it to be, its vital testimony will always con- nce people because it meets the spiritual needs and eternal yearnings of the human heart. In- ed, a critical environment may help to search out those who profess the faith only in name - e seeds, in the words of Christ's parable, that fall by the wayside or on stony ground."

He maintains, however, that the social environment is not so unfavorable as the philosophi- l environment might seem to be, and insists that the Government has a genuine concern for e welfare of the Church. After their Anhwei tour, he says, "Our group listed 47 complaints ade by religious workers in different places and brought them to the attention of the local or ovincial authorities. We later received a reply from the provincial government department ncerned, telling us exactly how each case had been settled." He concludes that Chinese ristians have grounds for optimism regarding the future. "They have faith in God and in the wer and vitality of the Christian Gospels, in the wisdom and integrity of their people and their aders, and in the socialist way of life as the best and only one for the Chinese people to follow."

HREE SELF MOVEMENT MEETING

In the December 23, 1957, Bulletin we reported that an enlarged meeting of the Executive mmittee of the Three Self Movement was held in Peking beginning December 6. We now ve more details of this meeting. It was attended by about 100 Protestant leaders. It pledged ntinued efforts to weed out counterrevolutionary elements within their ranks, and specifically nounced a group of Protestant leaders who had proclaimed that "the Communist Party has no th in God and therefore is incapable of exercising guidance over religious beliefs or giving adership to the churches." It is not stated to whom they were referring. Noting that leader- p of the Protestant churches is divided, the representatives warned that the Communist author- es might adopt stronger measures to wipe out opposition elements among them.

Only a few of those attending the meeting were identified. One of these was Anglican hop Chao Fu-san of Honan. Chao Fu-san is a young man, recently ordained, who has been ving as Executive Secretary of the Hopei Diocese. If this report is correct, he has now been evated to the episcopacy.

RISTIANS IN THE NATIONAL PEOPLE'S CONGRESS

We have reports of two speeches by Christians in the National People's Congress in Peking. February 8 Y. T. Wu addressed the Congress, calling upon all Chinese Christians to work for establishment of socialism, and to guard against imperialist efforts to provoke estrangement d division. In regard to the Government's policy of religious freedom, he said that Christians d not the least doubt about its genuineness.

He told the Congress that "some rightists have been revealed in the Christian Church who,

like all other rightists, were against Communism, against the people and against socialism. Using the cloak of religion, they maintained direct or indirect connections with the imperialists." He told the Congress that the Three Self Patriotic Movement demanded of all Christia in addition to taking part in socialist construction, that they should approach all questions fro the viewpoint of the interests of the 600 million people, continue with the struggle against th rightists, and expose and criticize all who use the church as cover for anti-Communist, anti-people and anti-socialist crimes.

Kiangsu Province Vice-governor Dr. Wu Yi-fang spoke to the Congress on the subject of newly proposed alphabet. She welcomed it as a powerful weapon for the working people to create a cultural revolution. She said that people of her Province, where the local patois dif fered greatly, particularly felt the necessity of popularizing the common form of speech.

PEKING REPORTS ON TAIWAN

The Hsinhua News Agency in Peking issued on January 28 a statement about American mi sionaries in Taiwan, stating that they have actually been sent in by "the United States Centra Intelligence Agency, the Intelligence Service under the general headquarters of the United St Far Eastern Command, and other United States espionage organizations, according to Taipeh reports."

The statement goes on to point out that many of them are "old China Hands" who had carried out espionage on the China mainland before liberation, and that most of these more t 800 American "missionaries" poured in on the heels of the United States military people wh now number of 10,000.

The statement concludes with a report that the United States was planning to dispatch a great number of "army chaplains" to the Chiang Kai-shek forces, "to tighten United States control over them."

A second report concerns a film "Hotel of Sixth Happiness," which 20th Century Fox is s to be preparing to make in Taiwan. The scenario is called a vicious distortion of facts. "It depicts the Chinese people as backward, stupid and barbarous, while praising foreign mission-aries who 'propagated the gospel' in China as 'saviours' of the Chinese people....It also disto simple facts of history. It presents foot-binding as still prevalent among Chinese women in 1 and shows K.M.T. officials dressed in the costumes of Manchu mandarins." The report casti gates Chiang Kai-shek officials for welcoming "the filming of this trash."

A SECRET COMMUNIST DIRECTIVE ON CHRISTIANITY

The Catholic International Fides Service has just issued a translation of a document that purports to be a secret directive from Office No. 106 of the Chinese Communist Party to its members abroad. The document is dated February 12, 1957. Whether it is authentic or a forg we do not know, and even Fides seems to have its doubts, for it says, "We give the text as it came to us without comment," except that they do note that the directive is in accordance w what the Communists actually have done on the mainland.

According to this document, members of the Chinese Communist Party living abroad are structed as follows: "The Catholic and the Protestant Churches are both organizations which a in complete service of the espionage activities of capitalistic imperialism. Their aim is to p trate the Party, profit from the people and oppress the people. Those Churches established in cities and countries throughout the world are scattering their poisonous doctrines to fight com munist socialism.

"Therefore, following the directives of the Party chiefs, our comrades must find out me to enter into the heart of those churches; they must help the newly founded secret police org zation. In everyone of the sections of the church they are ordered to use great activity, prep with zeal and every force at their disposal and set off a general attack, even calling upon th Church's God to help. They must exploit the great alluring force of the female sex and so or ize a united front for this battle. To reach this end, to divide the churches from within, to o pose one section of the church to another, the Party Organization has purposely established t following nine points."

In the nine points that follow, Communists are instructed to bore from within, accepting baptism in the churches and being active in them, and especially boring into church schools. They should take advantage of existing contradictions to foment disorder, and give secret he to any church members desirous of returning to the mainland. This remarkable document end as follows:

"9. Each comrade who holds a commanding post must understand radically that the Cat lic Church, being slave servant of imperialism, must absolutely be ruined and destroyed. As Protestantism, because it is led by the fallacious idea of co-existence, let it die its natural death and do not let it make any new advance."